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The Monarchy and Organised Religion

THE English are charged with too much looking at their past; above all the past as represented by the monarchy. There has been a marvellous continuity in the English throne; it is a source of political stability; it has become much more, it is now a source of national mysticism for which there is no parallel in the past. But will this stability and mysticism release new powers for the new world in which Britain must live?

With the rise of the prestige of the monarchy, has taken place the slow but certain fall of the prestige of the Church. In comparison with the past the clergy and the ministry are now a depressed class. It is far easier within the form of the monarchy today to feel the lure of what has been than to find it in the Church. And it is far easier to feel the mysticism in the present form of the monarchy than to find it or help create it within the Church. The way to the past is through the monarchy but is it the way to the future? Is the Church so negligible as all that? Where is the power coming from to create the Church as it was? To reply, from within the Church, is to ignore what has happened to it.

The Nonconformist Conscience

The connection between organised religion and social forces in this country has been little noticed. In a brilliant analysis of citizenship in England, France and America, Professor D. W. Brogan, in a book recently published (*Citizenship Today*, by D. W. Brogan, Oxford University Press, 24s.) points out that in the past much political education and leadership came from organised religion, particularly from what used to be called the Nonconformist conscience. The latter can be said no longer to exist: and it is doubtful if any political pronouncement by the Church Assembly has the same influence as the policy of an influential national newspaper.

Unitarianism and Politics

Organised religion still takes an interest in political affairs, but they are fringe affairs such as apartheid, militarism, juvenile delinquency; at no point does it touch the conflict between the political parties.

At one time, for instance, the Unitarian movement was wholly political left. It knew where it stood on a host of domestic political issues. It does not know where it stands today because politicalism is divided within it,

and with all the will in the world the power or the opportunity do not exist to create a united political outlook—or even to discuss contentious political issues in terms of domestic politics.

In the 'twenties the movement possessed a relatively highly paid part-time secretary of the Social Service Union. There is nothing like that in sight today. The same is true in other religious bodies. With the decline in status and prestige there has taken place a decline in political education—once so inevitably intertwined in the religious life, and intertwined in the best sense.

In looking to the past all this is forgotten. Only the pageant and the myth are remembered, the realities are tucked well away out of sight.

Church and Empire

The connection, for instance, between the Church and all it meant in the past with that extraordinary outflowing of the national character in the creation of what came to be known as the British Empire is not known, or when known is looked upon as something disgraceful. There was nothing organised about the creation of the Empire; government after government frowned upon it and tried to impede the efforts of the men who built it. The Empire was constructed by a handful of men who left these shores and in a complicated mixture of adventure, religion, ambition and patriotism engaged in a task that was in most cases heroic and self-sacrificing.

A New Nation

The independence of Nigeria has just been proclaimed. The virtual founder of this new modern state died only 15 years ago. He went to it in the last decades of the last century, and almost single handed transformed primitive tribes, many of them practising the most terrible forms of barbarity, into an administrative civilised society until it has now become a nation.

It was a most extraordinary example of the outflowing of energy. The man who did it, Lord Lugard, was the son of a poor Anglican clergyman. He made no declarations of religion himself, but a part of the drive of his heroic efforts came from what he believed to be socially wrong. He, and many like him, loathed slavery; he loathed other forms of primitive cruelty; he went into primitive darkness (as Livingstone did) to bring light. And if in the process

an Empire was founded, the founding of it was not a prime motive. The moral force for all the action came from the organised religion from which Lord Lugard and others like him received their moral stature.

The mysticism of monarchy will not revive that force today. If Britain is to throw the same energy into the future that she possessed in the past, some new relationship will have to be found between organised religion and social forces. Living in the past with the easy mysticism of the monarchy is no substitute for the challenges and demands that come from the harsh mysticism of religion proper.

Religion proper is reviving and gaining new strength elsewhere. Its impotence in Britain is not a light matter.

A TERCENTENARY SERMON

By G. S. Whithy

(Abbreviated)

On Sunday, October 30th, about a thousand people attended the Upper Chapel Tercentenary Service in Sheffield. Present were the Lord Mayor and Lady Mayoress, Aldermen, Councillors and Corporation officials, the Lord Mayor and Town Clerk in full regalia and preceded by the Mace; the Master and Mistress Cutler, and the President of the Chamber of Commerce; leading representatives of the University in full academic dress, with their Mace; delegations from many other public bodies and societies, and members of various Denominations; the Presidents of the General Assembly and of the District Association, together with ministers and members of sister and daughter Churches. The first part of the Service was taken by the Minister of the Nether Chapel, the lessons being read by the Lord Mayor and the Vice-Chancellor of the University. The Benediction was pronounced by a Jamaican physician. The Tercentenary Sermon, by the Minister of the Upper Chapel, is printed below.

THREE hundred years ago, James Fisher, Vicar of the Parish Church, now the Cathedral, was ejected from his living, consequent upon the restoration of the monarchy; and many of his Congregation left with him. Influential bourgeois arranged for him to have rooms in the Poor House, and he continued to minister to his flock, holding services in his own home and in the homes of members. Thus began the separate existence of the Congregation of this Chapel, as distinct from that of the Parish Church.

Fisher was many times haled off to jail on false charges, and died as the result of his prison experiences. It was a time of persecution, bought perjury and false witness, because the monarchy and the new regime did not feel itself secure.

But of the ejection itself, in fairness it needs to be remembered that Fisher's predecessor at the Parish Church had himself been earlier ejected by the Commonwealth supporters, though, unlike Fisher, he was not persecuted. They were troubled times, with much strife and bitterness.

In our past history we have known quite a portion of suffering, hardship and intolerance; and many may feel that religious exclusiveness is by no means dead today. That may be. But to dwell on such matters only perpetuates things that have lived far too long already. From the beginning, to the end, and beyond, the Congregation of the Upper Chapel is marking its Tercentenary Year by doing all in its power to foster understanding, appreciation and good will between the Christian Denominations, and between the various World Religions.

To this end has the Sheffield Religious Fellowship Association been formed; and pray God that is only a beginning.

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Back through the ages goes the long line of the Upper Chapel Congregation, through the various shades of Calvinism, outside and within the Parish Church, and through the earlier Episcopalianism into the many previous centuries of what is now called Roman Catholicism. All these positions were in turn held by our forefathers, and held in sincerity and piety, as they are by others in this day and age. Differ from them we do. Quarrel with them we will not.

Most, but by no means all, of the Congregation of the Upper Chapel are Unitarians. Unitarianism is usually thought of primarily in terms of doctrinal differences. But that is not how we primarily regard our position. For us, Unitarianism is first and foremost a deep, but broad religious position marked by a questing attitude of mind and spirit, and doctrinal differences have arisen in consequence of this.

I speak of these things on such an occasion as this, only to make the point that when one stands with growing awe in the face of the universe, when the open mind and questing spirit is increasingly filled with wonder and reverence, when knowledge reveals ever more unfathomed and breath-taking mystery, then differences between the Denominations and between the World Religions cannot be regarded by us as a *casus belli*, things to be fought about, but only as the outward and visible sign of man's sincere and reverent groping towards the source and object of the urge to worship; an urge that has so strongly characterised man's progress through the ions of time; a source and object named with many names because of the utter inadequacy of man's halting tongue and finite capacities.

Gathered here in this moment of time, we look back over our long history, at old rancours and bitterness, strifes and exclusions, that mar the fair name of religion. And turning to the future we say, In God's name, let there be an end. We cannot exclude. Creeds and dogmas and doctrines may impose barriers between us which in all sincerity you cannot break down. But from this Mother Church of Nonconformity we say unto you: We shall let go no opportunity of worshipping with you, we shall seize every occasion of working with you for human weal, we extend to you our understanding, appreciation and good will, our friendship and our love, and we shall continue to do so.

In this City let the fair name of religion be indeed a fair and lovely thing; and where the letter divideth, let the spirit unite us in brotherhood and fellow feeling.

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There are those who believe that religion is an outmoded relic of the past; and there are others who hover in uncertainty, unable to overcome their doubts. To them also we extend our hands. We ask of them patience. Patience with us. And patience with themselves.

I have been a philosopher too long not to know that apparent opposites often prove to be one and the same thing. There is many a high ranking physicist at this moment, who finds it well

(continued on next page)

I AM ASHAMED OF MY COUNTRY . . .

I am ashamed that one of my countrymen can be kicked to death on a public footpath by hoodlums in search of money.

I am ashamed of a country which can think of nothing better to do with the youths who have committed this revolting crime than to copy their example of violence.

I am ashamed of a country where three deaths are reckoned as preferable to one.

I am ashamed of a law that compels or allows the one man who could have prevented that to withhold the reasons for his inaction.

I am ashamed that in my country bad men can be put to death without a chance to show their repentance.

I am ashamed that men can be found who, for a suitable wage, will build and maintain in good repair an apparatus for strangling their fellow men.

I am ashamed that any of my countrymen are willing to operate such an apparatus, or as part of their official duties, to watch its correct operation on a living body.

I am ashamed of a country where the men who do these things, or who cause or permit them to be done, can put on their evening suits and go to public receptions and present themselves in civilised society.

Yes, I am ashamed of my country; and for this I could wish that I was not British.

Barbara Westcott.

From the "Spectator" of November 12th, by permission.

nigh impossible to draw a real distinction between what is called matter and what is called spirit.

Again, in our various scientific incursions into the realm of nature, starting with different pattern assumptions that give results, we find ourselves confronted, not by a gradually unfolding picture, but by a glimpse of, so to say, planes of interpenetrating mystery. That we stand on the brink of great discoveries is a strong probability. But equally true and more important, in all likelihood mystery will multiply upon mystery, and more than ever before shall we stand in wonder and in awe.

We climb the mount of truth from many sides. On the way up we meet an obstacle, and make a traverse, and in doing so, we suddenly see another party, dubbed opponents, making their slow way up a far face of the same mountain. What then shall be the disclosures at the summit? The climber knows not of the top till he is there. But of this we can be sure. The greatest insights to-date, of religious mystic and rationalistic materialist alike, will pale into insignificance before the dazzling radiance that will greet us: and there we shall not be divided.

We thank agnostics and atheists for the help they have been in the past; for the stimulus of their challenge, and the integrity of their minds. If at times the underlying basis of their attitude has been in effect not dissatisfaction with religion, but with man's crude and immature portrayal of it, that dissatisfaction has resulted, and will result, in all round gain.

A LAYMAN'S DIARY

November 10. As I passed through Piccadilly Circus this lunch time, I saw these two newspaper placards standing side by side:

EXECUTION:
JAIL
SCENES

BANK
MAN
SHOT DEAD

And, like the little boy in the nursery rhyme, I stood in my shoes . . . and I wondered.

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November 12. There was an air of quiet rejoicing this afternoon at All Souls' Church, Golders Green. Visitors had come from all over London to join in the induction service of the Rev. Magnus Ratter, who arrived in this country about a month ago from his eleven year's ministry in Cape Town.

The All Souls' congregation are very fortunate in the size and style of their church building. It dates only from 1925, so that it escaped the grandiose expectations and Gothic fancies of so many of our nineteenth-century churches; but it is not just a dull square box—round the apse behind the communion table hangs a placid, stylised painting of deer in a wood, drinking from a slowly running stream, and this gives an air of serenity to the whole building (Mrs. Walter Long told us that her family used to call it "the Bamshi church"). The artist, Ivon Hitchens, is now one of the country's leading landscape painters; his style is now much more impulsive and daring than it was in the 1920s, but even in his latest work he is still obsessed with the beauty of running water (this time without Bamshi!).

At the meeting after the induction service (which was conducted by the Rev. Dr. Martin Rowe with his unique touch of forceful simplicity), seven crisp speeches of welcome were made in twenty-five minutes, under the firm baton of Miss Kathleen Garry, the chairman of the congregation, and then Mr. Ratter replied. He spoke charmingly of his pleasure at returning to London, where he had been District Minister throughout the trying years of the Blitz, and of his hopes for his future ministry "whether for three months or thirty years". I had not heard Mr. Ratter speak before, and I marvelled at the way in which his deceptively quiet voice carried with the utmost clarity to every corner of the church. In the months and years to come I think we shall hear that insistent whisper far beyond the four walls of All Souls', and with some inspiring results, too.

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November 15. All the responsible daily papers have welcomed the decisive report of Mr. Justice Barry's committee on judicial corporal punishment ("Cust 1213", from H.M.

Stationary Office, 3s. 6d.). "There is no evidence," say the Committee unanimously, "that corporal punishment is an especially effective deterrent either to those who have received it or to others. We recognise that in a limited number of cases a sentence of corporal punishment would deter both the offender who received it and other potential offenders; but the same could be said of many forms of drastic and severe punishment which have long since been abolished as affronting the conscience of a civilised community". It is to be hoped that now, as *The Times* says today, "the issue of corporal punishment, having had its airing, should not be allowed to distract public attention further".

One of the signatories of this forthright document was the Rev. E. Shirvell Price, our minister at Bank Street, Bolton, and Editor of *Faith and Freedom*. We should not forget, either, that the legislation which abolished this primitive form of punishment in 1948 was taken through the House of Commons by a Unitarian Home Secretary, Mr. Chuter Ede.

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November 16. It was sad to learn tonight of the death of Gilbert Harding. In that unforgettable interview with John Freeman a few months ago in *Face to Face* he showed beyond doubt (whatever one may have thought of the propriety of some of the questions he was asked) that beneath his prickly exterior he was a truly humble man, constantly weighing his achievements and finding that they fell far short of his hopes for himself.

Yet he was not the failure he believed himself to be. Regarded simply as an entertainer, he was an outstanding success, and in a world of novelties and gimmicks he represented something constant and predictable. And he was much more than an entertainer: he was an embodiment of quality, of a certain standard of fairness of conduct and accuracy of expression that is not always maintained on the air. For most people, no doubt, the most familiar memory of him will be as the occupant of the right-hand chair in *What's My Line?*; for myself, I shall miss him most as the opposite number of Lionel Hale in *Round Britain Quiz*, coaxing the learned contestants half-way to the right answer with a veiled hint here, a deft play upon words there. And above all, he showed us that in a conformist world it is still possible to be a true individual without being also a bigot, a crank or a bore.

THE STORY OF A PRIEST

By Arthur Penock

A FEW months ago when tidying up, work was going on in the garden of the Unitarian Church at Reading we chanced upon a stone which was covered with weeds. Investigation showed it was the memorial stone to Father Saffield—the famous Catholic priest who in the middle of the nineteenth century turned his back on Rome and found fellowship with the Unitarian movement.

At this time when Rome is so much in the news, and much attention is focused on its seeming success in attracting new members, it is not without interest to recall the story of one of its gifted priests who found it impossible to accept its claims.

Robert Saffield was born at Wexley in Switzerland in 1821. His father, a man of independent means, had taken a residence there for the summer of that year. The father had been educated at Battersea in London in what was the first school in this country catering for the children of Roman Catholic gentry. But he did not commit himself to the Catholic faith. What is known of him suggests that he was influenced in his thinking by the liberal philosophic views influencing intellectual life at that time. It is on record that he declared that his ideal viceroy was the priest in Rousseau's story of the Priest who accepted "outward forms of faith and worship which custom imposed on him but made use of them only in so far as they were helpful to the better service of humanity."

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Returning from Switzerland to England the Saffield family went to live in Norwich and while there the parents made

friends with various families in the town who had associations with the Octagon Chapel. In view of this it is not surprising to learn that at an early age young Robert Suffield got to know such books as Tom Paine's "Rights of Man" and showed interest in the Chartist agitation for universal suffrage.

In 1841 he went to Cambridge where he was admitted to Peterhouse. He went there because no articles had to be signed. Nevertheless, he did attend College chapel and was regarded by his contemporaries as a High Churchman. His stay at Cambridge was short—only two years—because of family misfortunes and also because of his own religious perplexities. Leaving Cambridge he took a post as a private tutor to a family.

Little information is available about the immediate years that followed but it is known that in 1846 Robert Suffield became a Roman Catholic communicant.

What seems certain is that Suffield, coming from a family where obviously there were Catholic influences at work, reared by parents, one of whom was a Liberal free thinker and the other an Evangelical Protestant, found himself caught up in a haze of inner turmoil and conflict. His perplexities being added to by the fact that he was a student in a University where Anglicanism was the faith of his friends.

For him, as for many another young man facing problems of faith and belief, it seemed Rome had the answers—and could offer peace. But though he became a communicant he did not hurry to become a priest. He spent several years in a theological seminary and finally in 1850 passed through the various stages of ordination.

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He spent the next twenty years in the priesthood, serving first as a secular priest and then as a Dominican monk. Talented as a preacher he conducted many parish missions and became widely known for his work in this field.

Suffield's preaching efforts won him attentive congregations in many places and a wide circle of friends. But eventually he had doubts concerning certain aspects of Catholic teaching and these came to a climax over the dogma affirming the infallibility of the Pope.

When these questions of doubt laid heavily upon his mind Suffield followed traditional practice and sought the help of his Superiors in the Dominican Order. But from them it was urged upon him that his success as a popular preacher had given him too great a feeling of power. His pride was getting the better of him. His questions were temptations that ought carefully to be avoided.

Finding rebuke rather than understanding and sympathy from his Superiors, Suffield turned elsewhere for help. He retired to a country cottage for reflection and finally in this dilemma wrote a letter to Dr. James Martineau. It took him six days to compose.

Shortly afterwards Dr. Martineau and Father Suffield met and there was friendly conversation between them followed by further correspondence. In the course of this Suffield spoke of the help gained by him in his personal devotional life from the disciplines of the Catholic faith. "I want to learn from you," he wrote "what is the moral life, the piety, the high devotedness, the unworshipful generosity, the spirit of faith and singleness of purpose, of those who are simply Theists?"

He was concerned to discover what effect there was on people when in their religious life there was an absence of all historic dogmatic beliefs. "Can God and conscience," he asked, "maintain the empire over life? The Unitarian society with its high moral tone, its tolerance, gracious domestic life, does it possess the mysterious gift?"

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It remains to add that finally he made the break and came over to Unitarianism serving in the first instance the newly formed Free Christian Church at Croydon and then the church at Reading. It was again typical of Catholic practice that during his final illness former friends in the Priesthood visited him and made strong appeals that he return to the fold of the Church. Cardinal Manning sent a special emissary in the person of Father Kevin Vaughan indicating the readiness of the Holy See to grant absolution and the willingness to provide the services of

the Bishop of Portsmouth so that reconciliation could be made easy.

Suffield did not respond to these entreaties. He made his personal position very clear in a letter addressed from Reading in June, 1891, to the British and Foreign Unitarian Association. In this Suffield referred to the reports Roman Catholics were spreading of his return to their fold. "I do not want," he wrote, "the testimony of the last twenty-one years of my life to be thus destroyed. I left the Roman Catholic Church in July, 1870, sorrowfully because of my regret that I could no longer believe in it. Never once for one minute have I regretted that step." His letter further spoke of the joy and friendship—and forbearance that he had found among Unitarians.

Today there are many people facing the same kind of dilemma that Suffield faced. Let us hope that for them, as for him, Unitarianism may be the agency by which they may find an answer to their doubts and questions.

CHURCHES AND MINISTERS ABERDEEN UNITARIAN CHURCH

(A Profile of the Minister, the Rev. Wallace Tavener, appeared last week.)

IN 1830, a Mr. George Taylor of Aberdeen wrote to the redoubtable George Harris at our Church in Glasgow enquiring whether a Unitarian preacher could be persuaded to visit the city. Some time later such a visit was arranged and Aberdeen was swept thereafter with a Socinian controversy that raged for three years. The Rev. George Harris, who activated several Unitarian stations in Scotland, flung himself into this controversy with a will, and the Establishment of the day called him "The Devil's Chaplain". Ten years later (1840) the "Christian Unitarian Church" was built in George Street. It was fifty feet by forty-five, and there were 133 members. Dr. Martineau preached here in 1859; and when he was twenty-one years old, Alexander Gordon, later Principal of our College in Manchester, was the ninth minister here.

In the early 1860's the congregation had to be pulled out of "a depending condition". The Rev. William Sharman's enthusiasm and originality improved matters a little. His forward movement included preachings at the Market Cross but, after he had escaped a mob in a cab, all such meetings were prohibited.

From time to time the record tells of crowded attendances, but also of the coldness of the church, with services discontinued in the winter. The membership seems always to have been very moderate, often less than 100, and only reaching 200 by 1909. (Just now (1960) it is 240.)

The new level of activity was attained during the second ministry of The Rev. Alexander Webster. By his vigour and genius he left the impression of being the father of the congregation. He was an original character, who thought his way strenuously out of Calvinism to Unitarianism. He was a man of bold radicalism and oratorical power with a prophetic and saintly presence. His preaching on the Broad Hill, a grassy mound a hundred yards from the sea shore, was a memorable feature of his work and witness.

Alexander Webster concluded his first ministry with some disappointments. When he returned in 1895 he soon began to put his hand to the reviving of one of them. This was the provision of new premises, and he saw the new church opened in 1906. The church is in a much photographed dignified neighbourhood but, unfortunately, round the corner and out of the way. Built of grey granite, its exterior is massive and unusual, a native piece of architectural invention. There are two entrances, one to the church upstairs, the other to the hall; and these spacious auditoria are flanked by a number of useful rooms. The church itself has a lofty and light pleasantness, and behind the rostrum there is an original wall-painting by John M. Aikin depicting "The Sower," with the human fruits of the good ground, and the bad, dramatically represented.

Dr. Copeland Brewster, well-remembered by the older generation as a former Secretary of the British and Foreign Unitarian Association, came from this congregation. Leslie Bilton left this pulpit to become the Editor of *The Inquirer*.

The scents of the great pastures, the sound of the surging sea and the Grampian sky-line are always close upon the citizens of Aberdeen. So these people are a robust folk with strong appetites, an open friendliness and a sardonic wit. Our church has some very active, painstaking and reliable workers. Our Northern bastion of Unitarianism deserves what good thought the denomination has sometimes to spare.

EXPERIMENT IN WORSHIP AT ROSSLYN HILL, HAMPSTEAD

By Geoffrey Scott

RECENTLY there was held at Rosslyn Hill Chapel, Hampstead, an evening service in which, apart from three hymns, there was almost nothing which conformed to established patterns of worship, Unitarian or otherwise.

This service, which had for its theme the question "Why worship at all?", consisted of choral and individual speaking of poetry (including Matthew Arnold's *Dover Beach*), dialogue between the Minister in the pulpit and a "doubter", a choral anthem (John Massfield's *The Seekers*), two organ voluntaries, and two short addresses by the Minister which synthesised and drew together the threads of the service's theme, and acted as the focal points around which the other elements of the service were built. Finally the Minister stated, and the congregation joined in repeating, four affirmations which summed up the ideas and beliefs behind the service and the scheme for the subsequent series of similar services to be held once a month this winter.

Not only was the service different in substance from the usual type of service but it was different too in form and presentation. In this respect we are experimenting with an altogether more dramatic, used in the strictly technical sense, type of service, though necessarily retaining the participation of the congregation which is fundamental to all worship. For the service the choir, speaking and singing, were behind the congregation in the gallery at the back of the chapel and therefore, for all practical purposes, unseen, as was the Minister's "opponent" in the dialogue. Free use was made of lighting effects for dramatic emphasis and to punctuate the various stages of the service.

The idea for this series of services stemmed originally from the fact that for some time past a number of members at Rosslyn Hill have felt the lack of an evening service; mainly people who for one reason or another could not get to the morning service. In considering the form an evening service might take, the Minister, along with many of the congregation, felt that something more than just a second edition of the morning service was needed, and it was with this in mind, together with the consciousness that there was, and still is, a vital need to build up a congregation which has declined in numbers over the years, that the new experimental services were devised.

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But above all behind the idea and giving the main impetus to the scheme is the feeling that established forms of worship all too often fail to speak effectively to many 20th century people, particularly, to use a currently popular expression, to the "uncommitted" minds which though they may be aware of a spiritual need yet reject traditional worship: a traditional worship rooted in texts and forms of service which in many instances have little relevance to contemporary life and its problems.

The aim, therefore, has been to find texts which do have that relevance, to use new ways of presenting them and so express afresh our traditional beliefs in a way that has a meaning for today.

None of this is newness for its own sake, a mere collection of gimmicks, but is done with the very real practical purpose of trying to bridge what many of us feel to be the gap between traditional beliefs and contemporary spiritual needs and problems.

The first service was as successful as we had any right to hope. We have learned from it and we hope that those who joined us in it were sufficiently impressed to come again and bring others.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Alcoholism

Sir: It never occurred to me that by quoting such an eminent authority as Dr. Charles Mayo I should suggest to Mr. Vaughan Lewis that I was claiming that there were millions of alcoholics in the British Isles. Surely Dr. Mayo was thinking of alcohol as a drug of addiction and of the considerable ramifications of the social effects of alcoholic drinking. Mr. Justice Salter used to declare that Drink was the cause of half the crimes in the country, and Mr. Justice Finemore has recently supported this view. I must however admit that the latter Judge was the victim in his childhood of what Mr. Vaughan Lewis calls "the cruel habit of persuading children of tender years to sign a pledge."

Recent work by Professor Drew and others suggests that even light drinking causes road accidents, and as a result of the appalling slaughter on the roads last Christmas the Government will shortly take action. The maimed and bereaved will hardly derive much comfort from Mr. Vaughan Lewis' assurance that "these deleterious effects only lasted a matter of hours." The actual alcohol consumed is oxidised, but the consequences often remain.

I am not qualified to comment on Mr. Vaughan Lewis' confession that when he went to Cambridge he thought that undergraduates were wicked to drink beer in Hall. Not being an authority on wickedness I do not use the word in preaching or lecturing. Here perhaps I have a point of contact with our friend from Cambridge; for although he chides me for making, as he thinks, a most extravagant and irresponsible statement and denounces my work among children as cruel, he numbers me among the "excellent people expousing such a good cause."

London, S.W.1

Yours, Robert Tayler.

Anglican Schoolchildren

Sir: I venture to return to the subject of my letter of October 29th.

(continued on next page)



DREAD UPON THE WATERS

a Biblical symbol

of the Sower and his work

..... in which the Seed is

..... the Word of God

..... of which the translation,

publication and distribution are the undiminished task of:—

THE BRITISH & FOREIGN BIBLE SOCIETY

..... Please remember this work on

BIBLE SUNDAY

DECEMBER 4th, 1960

The Bible House, 145 Queen Victoria Street, E.C.4

I should not have done so, but for the somewhat pompous rebuke in Layman's Diary of your issue of November 5th.

Layman is satisfied "that the Anglicans are being perfectly reasonable" and that we have no "ground for complaint".

Fortunately there are others, even outside the sphere of official nonconformity who are not so easily satisfied and I was glad to note that the Earl of Craven raised the subject in the House of Lords on November 3rd in the form of a question. His question was, as he said, designed to secure a more generous interpretation of Section 76 of the Education Act, on the part of *denominational bodies*, to ensure parental choice of school. He was supported by Lord Beveridge and others.

Incidentally, there is nothing in Mr. Nuttall's original complaint which is not confirmed by the statement of the church authorities. It is, of course, quite true that preference is not given to attract children from other denominations, though one can hardly avoid that, where one makes attendance at church Sunday School a condition.

It is true that the churches provided schools long before the State recognised its responsibility and in the days when the churches provided the funds they had the right to claim to be exclusive. They do not provide the funds today.

In increasing measure, denominational schools are supported from taxes and the local rate and if Layman is content to go on contributing to denominational schools which may exclude his children and grandchildren on the grounds that if they do not attend a church Sunday School, they are not, what Mr. Jones calls "practising Christians". I am not content, I should be even less content if I lived in an area where there were little or no alternative Secondary School opportunity.

Seaford.

Yours, Ernest Green.

Nuclear Deterrent

Sir: The Chairman of the Society of Friends of Peace Committee refers to the death of 100,000 of Hiroshima as though it were an argument against the nuclear deterrent.

"As for those who doubt the value of the deterrent", said Mr. Grimond, "they should ask themselves if Hiroshima would ever have suffered atomic bombing if the Japanese had possessed the means to retaliate on New York."

Possibly it hasn't entered the minds of Friends of Peace that their policy could put them in the position of being morally responsible for the thing they want to avoid.

Of course no one wants war, but while multilateralists and unilateralists disagree about the means of achieving peace, it would serve the cause of toleration (!) if the latter would stop behaving as though they had a monopoly of moral righteousness.

Edinburgh

Yours, T. G. M. Guise.

Evangelical Campaigns

Sir: There are, no doubt, a considerable number of Unitarians who are looking forward with some anxiety to the return visit of Dr. Billy Graham to this country early next year. Although most of us regard with awe the super technique of his campaigns, we still have the problem that Billy Graham's theology does not fall in line with the theology of most Unitarians, and the response on our side in the past has been either a sullen silence until Billy went home, or an outright battle against the overwhelming numerical odds of his followers.

However, we are not alone in our questioning of the Graham campaign. The school of thought among Anglican bishops which produced such men as Southwark and Woolwich (of recent "Lady Chatterley" fame), has a like representative in the Bishop of Middleton. For the last twenty years he has worked in the field of industrial chaplaincy, and spoke on this subject at the recent annual conference of the Manchester Theological Colleges' Union, which was held at the Manchester Baptist College.

Questioned as to whether he felt his job in industry was to convert people into becoming regular church-goers, the bishop gave a delightfully provocative reply to the audience which consisted of students from the Baptist, Methodist, Congregationalist and Unitarian Colleges. His reply was, that in his opinion out and out evangelical campaigns worked for the most part with those who are psychologically prone to conversion, as the Billy Graham campaign will reveal next year. The real task lay in the tackling of those "dead in the wool" individuals who who are far from being emotionally weak or psychologically prone to religious conversion.

In his own field of industrial chaplaincy, he felt that the need was for spreading Christian influence among the hard core of managers and foremen and shop stewards. On a higher scale, he felt that the presence of Christian influence should be brought to bear on, e.g., the new leaders of emergent African states, and that missionaries should work to this end instead of merely giving Sunday school classes to plantations.

There are psychological and sociological answers to why many people answer Billy Graham's call (see "Battle for the Mind", Wm. Sergeant, Pan Books 2s. 6d.), but these weak ones are not the ones who should be tackled. We must engage these in questions of power, the ones that are able to influence society and spread Christian

faith, thus creating a Christian community without necessarily winning people into the so-called haven of the church's walls.

Unitarian College
Manchester

Yours, John Midgley

Religious Education Study

Sir: The Unitarian Social Service Department has found that considerable interest is being taken in its study of the working of the 1944 Education act provisions for religious instruction in schools. Many teachers have co-operated in replying to the questionnaire which the Department issued. It is felt though that if the study is to be really comprehensive we have need to collect as much material as possible. The date for final return of forms is changed now to December 31st, 1960. I would welcome enquiries from teachers who have not completed a questionnaire, especially from those in the London and Home Counties area. So far, response from this district is disappointing.

55, Ellerton Road, London, S.W.18

Sincerely, Arthur Peacock

Layman's Diary

Sir: I was most interested to read in "A Layman's Diary" of the comment lent to the B.B.C. after Mrs. Haaskind's broadcast, i.e., "That no one ever hears of Unitarian Mother and Baby Homes, or retreats for alcoholics."

Layman is not sure that the complete answer lies in the fact that Unitarians take a full share in the running of the social services, which is just as valuable as denominational agencies!

Neither am I sure. Doing that means two things: taking one's own share of social responsibilities and satisfying one's conscience.

But creating the organisation to deal with a problem means so much more. It means:

1. That we have the belief that we have something vital to contribute to the problem, or faith in our insight to deal with current problems, which now would seem to be more in the nature of spiritual sickness rather than physical or mental sickness.

2. That we have the will and the energy to put ourselves out to create the organisation.

Have we those things?

Leicester

Joan Evans

[Further correspondence, particularly on the article, "Lawrence's Ghost", is held over until next week. Correspondents are reminded that difficulties are made when they ignore the request that is issued, letters for publication should not be longer than 400 words.]

Women's League: The Autumn Meeting of the Liverpool District Women's League was held at the Ancient Chapel on Wednesday, October 26th, 1960.

The Service was conducted by Mrs. Tindale, who gave an inspiring address. Tea was provided by members of the Ancient Chapel Branch and much enjoyed by all.

After tea a short business meeting was held, and later Mr. and Mrs. Dean gave a most enjoyable and informative account with slides of their visit to Oberammergau.

THE HERBERT JOURNAL

Almost ignored, even by Unitarians, has been the centenary in October, 1960, of the birth of L. F. Jacks. It is good that in the *Herbert Journal*, which under later editorships, notably that of the Rev. L. A. Garrard, has remained to some extent Jacks's creation, should give pride of place to an article on that great editor and great man. Mr. Rennie Smith considers Jacks's books, written when he was eighty and ninety years old, and weighs up what were the old man's opinions when he was (as the title of his last book put it) "near the brink."

After that article, with its glance at a mighty figure of the past, some others may seem to be of less importance—but most of them deserve careful reading. The Rev. S. H. Mayer's "The Religion of the British People" is an interesting survey of the way in which many of our fellow-countrymen look at religion in the twentieth century. There are several speculative theological essays, including a weighty contribution from the other side of the Atlantic—"The Coming Organism Christianity," by Professor Woodbridge O. Johnson of Park College, Missouri.

J.R.

SUNDAY, NOVEMBER 17, 1990

LEWIS, Wood Green, Unity Church, Newham Road, 6.30, Rev. E. G. LEE
LYTHAM ST. ANNE (Ansdell), Channing Road, 11, Rev. R. W. DRAKE
MAGDOLEN, King Edward Street, 10.45 and 6.30, Rev. PETER JONES
MANCHESTER, Union Church, Market Street, 6.30, Rev. F. KENWORTHY
MANCHESTER, Backley, Unitarian Church, Chapel Lane, 6.30, Rev. F. KENWORTHY
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. G. H. BARTLETT
MANCHESTER, Fallowfield, Doh Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE
BUTLER
MANCHESTER, Mowson Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARREN
MANCHESTER, Poynton, Unitarian Green Lane, 6.30, Supply
MANCHESTER, St. Charles, Ardwick, 6.30, Resident
MANCHESTER, Shawcross Street, 6.30, Supply
MANCHESTER, Stand Chapel, Whitfield (Dunstable 4), 10.45 and 6.30, Rev. SYDNEY
H. KNIGHT
MANCHESTER, Withington Road, Chorley-on-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Broadway Road, Burnhill, 6.30
Rev. JOHN GILL
MANCHESTER, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 11, Whitgort Road, 11 each Sunday
MILNERTON, St. James, Church Road, 6.30, Rev. LAWRENCE HALLWORTH
MILNERTON, Old Road Church, 1.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30,
Rev. JOHN SYMONS
NEWCHURCH (Rensselaer), British-born Unitarian Church, 10.30, Rev. JOHN MATHER,
6, Mr. H. VENABLE
NORTHAMPTON, Kettering Road Church, 11, Rev. JOHN EDMONDSON
NORTHAMPTON, Queens Chapel, Colingate, 11, Rev. J. A. KENNEDY
NORTHAMPTON, Free Protestant Church, 10.45 and 6.30, Rev. C. GORDON BULAN
OLDSLEY, Unitarian Church, High Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDSLEY, Lord Street Chapel, 10.45 and 6.30, Rev. J. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. SWEET
PARADE, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Mr. J. McCLELLAN
PARK LANE CHAPEL, St. Wigons, 11, Rev. GORDON L. CLARKE, 6.30, Supply
6.30, Rev. JOHN R. STUBBS
PETERBURY, Unitarian Church, North Street, 11 and 6.30, Rev. J. R. BLACKBURN
PETER, Unitarian Church, 182 Street, 11.15 a.m. Rev. J. W. DUNN
PORTSMOUTH, St. James's Memorial Church, High Street, 11, Junior Church,
6.30, Rev. JOHN ROBERTSON
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALAN WILLIAMS
RINGWOOD, Hazle, The Meeting House, 6.30, Rev. FRANK TERRY
ROBINSON CHAPEL, St. Mark's, Lane, 3, Rev. E. I. PITCHFORD
ROCHDALE, Blackwood Street, 10.30 and 6, Rev. F. W. BARR
ROTTERDAM, Church of our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALT, Ashford Road, 11, Rev. JOHN GILL
SALFORD, Unitarian Church, Southgate, 6.30, Rev. G. W. PARKERSON
SALFORD (Attercliffe), 10, Mr. C. J. BURGESS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. HELEN MANN
SHEFFIELD, Unity Church, Chadderton Road, 11 and 6.30, Rev. E. D. DAVES
SHEFFIELD, Upper Chapel, 11, Rev. G. STANLEY WHITE, 6.30, Mr. E. A. KAUFMAN
SHEWENBY, High Street, Unitarian, 11, Rev. A. H. LEWIS
SHIMMER, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. LAWRENCE REDDEN
SOUTHEND-ON-SEA, Drimley Road, 6.30, Mr. A. G. TARRANT
SOUTHPORT, Portland Street Church, 11 and 6.30, Mr. JAMES MINGLES
STOCKPORT, Corporation Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. KIMBALL
ST. HELENA, Corporation Church, 6.30, Rev. G. L. CLARKE
STOCKPORT-ON-TYNE, Widdington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second
Sunday in the month)
SPRINGHEAD, Protestant Unitarian Chapel, 11, Rev. C. STANSON
SWANSEA, Pentwyn Free Christian Meeting House, 11, Rev. L. BATES SMITH
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BATES SMITH (also 11, First
Sunday in the month)
SWINLEY, Junction Heath Road, 6.30, Resident
TARDEAN, Mary St. Chapel, 11, Rev. Mrs. MILLAR
TARBURTON, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRIS
TARBURTON, Unitarian Church, 10.45, Mr. D. WILSON, 6, Mr. L. SMITH
TARBURTON, Unity Church, Of the Tarn, 11, Rev. GEORGE BARNES
TROWBRIDGE, Garside Unitarian Church, 11, Rev. S. STODOLSKY
WALLASEY, Methodist Church, Manor Road, 3.30, Family Service
WALLASEY, Unsettled Free Church, Seaford Street, 11, Rev. R. J. WILLIAMSON 2.30
Sunday School
WARRINGTON, Cotto Street, 10.30 and 6.30, Rev. ERIC WILD
WARRICK, Unitarian Church, High Street, 3.30, Rev. H. MAGNUS
WARRING, Friends' House, Church Road (by permission), 7.30 (last Sunday in the
month)
WENT BRIDGE, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WENT BRIDGE, Brookfield Gardens, 11, Rev. MAURICE BARRON (also 6.30, First Sunday
in the month) No. 226, Wm. L. M. WARRING
WINTON, Flomington, 2.30, Rev. G. W. PARKERSON
WILKINS, Dean Road, 10.45, Rev. G. J. PATER, Stud, 6.30, Mr. R. N. WHEATLEY
YORK, St. Salvator's Church, 6.30, Rev. R. H. TERRY
The following Unitarian Churches provide for those unable to attend a Unitarian
Church. For information write to the Secretary, N.U.F., Room Hall 148
St. Paul, Strand, London, W.C2.

AUTHORS

Mount Zion, Unionville Christian Church, Warfield St. 11 and 7 E. near Green Campus
 Mount Zion, Unionville Church, Colburn Place, C-2, Unionville Middle School
 Campus, 415. Services: 4 p.m. annual Sunday in each month, Evening 7 p.m.
 Rev. V. J. Smith
 Park, Western Assembly, Unionist Free Christian Fellowship, Rev. R. M.
 Patterson, 112, Bailey Road, South Unionville, 10 miles S. of Unionville
 Services: Church, 10 a.m. Sunday, 7 p.m. Wednesday, 10 a.m. Friday at 10 a.m.
 Public Worship, 2:30 p.m. Minister: Rev. T. M. Hester
 Salem, New South Wales, Unionist Church, 15, Pines Road, South Golf College St.
 7-15, Rev. Dr. W. R. Stewart, Mount Vernon 1-2-7121
 Unionist Church of America, 1 Glen Adey, Millbrook, C1, Missouri
 Unionist, 31 N. Main, York, Pa.

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Marion, Church of the World, Nebraska State War and Veterans Store,
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Vancouver, B.C., Lutheran Church of Vancouver, 1150 Tenth Avenue West,
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Plays for Young Actors

One of the problems which beset those who have the organisation of young people's organisations is the choosing of suitable plays for presentation by a cast consisting wholly or mainly of schoolboys and schoolgirls. A new book which has just appeared provides the answer to this problem. *A Sward for a Prince, and Other Plays* (Eldk Books; 8s. 6d.) is by Mr. J. C. Trevis, a noted theatre critic of our day, and it contains four short plays deliberately designed to be staged by young people. They have, indeed, been staged by casts of schoolboys and schoolgirls, and have been well received. Hence their appearance in book form. They range from an Arthurian drama placed in ancient Cornwall to a modern story placed on a cricket field—and they provide ample opportunity for a producer with imagination. Anyone who has a juvenile entertainment in mind would do well to consider them.

J.R.

The Rev. Frederick Haskins

Frederick Haskins died peacefully in his sleep. Kind Death was swift, merciful.

He was proud of his Unitarian ancestry; in our ministry he served honourably over many years, keeping even unto death all his faculties, most alert touching all Unitaria in London. After World War I he took up International Service securing recognition in high circles.

He was one of the pioneers of Women's Suffrage.

He never married yet he served too in immaculate manner, making of his simple flat a hostel where many younger men found welcome, proud he could thus help them save their pennies. He loved gardening, cared tenderly for birds, cherished Beethoven whose music he could skilfully render on his chief companion, his piano.

When the bombs were falling on London in World War II he would play his music to the writer, gently pleased that midst the harsh noises of that time the quiet kindly rhythms of the spirit could solace.

He had many friends, was an informative letter-writer. His loyalty to, and love of our Unitarian Church was strong, was deep; he watched political Europe, he watched London Unitarian Churches change and change again; he never wrote but he thought much: Europe, our churches, are the better that he lived.

M.C.R.

Emeritus Professor H. W. Swift

A Memorial Service to the late Herbert Walker Swift was held in the Upper Chapel, Sheffield, on Wednesday, 9th November, attended by a considerable contingent of senior staff from the University, and by professional and industrial representatives.

Professor Swift joined the Chapel some ten years ago, having previously been an Anglican, and he was a regular worshipper and keen supporter, together with his family. He retired in 1955, and died suddenly while on holiday in the Lake District, at the age of 65.

He went from Christ's Hospital as a scholar to St. John's, Cambridge, and graduated in 1929 with distinction. His university career had

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Marten.—On 11th November, 1960, Margaret Elizabeth (née Evershed), aged 96.

Miscellaneous

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been interrupted by the First World War, in which he was wounded and mentioned in despatches.

For nineteen years he occupied the Chair of Engineering at Sheffield; and on his retirement the number of Chairs in the Faculty was increased to three.

His contributions to research were a major feature of his work, without dominating it; and his gifts as administrator and teacher have left their mark on the Faculty. It is impossible to list his professional extra-mural activities.

Yet this tells but half the story. Wit, charm, courtesy, consideration, and a deliciously boyish delight in parlour games, balanced the pungent judgment and the telling assessment, and made him the human, integrated and rounded personality that won respect, liking and affection.

Underneath, and permeating everything, was an innate idealism; and life as he experienced it he made the vehicle for its expression.

G.W.

A Great Organist

Before the First World War, a young man of 27 was appointed organist at the Unitarian Church, Glasgow. The year was 1908. He was James Crowther who had already established his reputation as a fine organist in other churches and when he took up his appointment in Glasgow, at his request, a new organ was acquired, which is still considered the best instrument in the town and surrounding districts.

Until compelled through illness, to retire from his beloved organ, he had regularly played at services for over 46 years and those who were privileged to hear him regularly, listened to a man whose talents were of such a high order.

He passed away very peacefully in the early hours of October 27th. After prayers were offered in his home, a service was held in the church where he had given so much joy to so many. In his moving tribute to Mr. Crowther the Minister (Rev. W. H. Conolly) said that not only here but throughout the town was it known that Fintona Street Church had a greatly gifted musician.

Such was his passion for a deep interest in his music, he always arrived well before service times and many went early to church to hear him.

Behind it all was his deeply religious nature, for the best in him was given in the service of God through his music beautifully played. When forced to give up, he attended the services regularly until later strokes made this difficult and then impossible.

He was a big man in every way, a devoted husband and a great friend.

W.C.